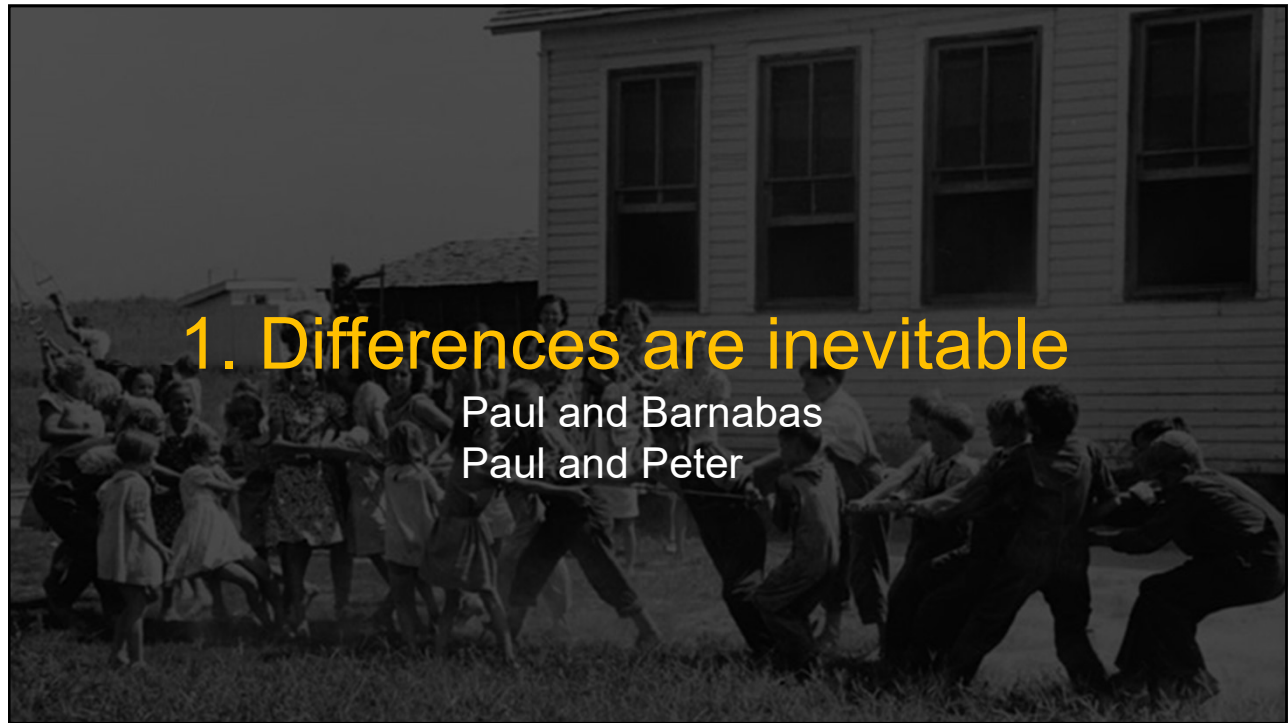




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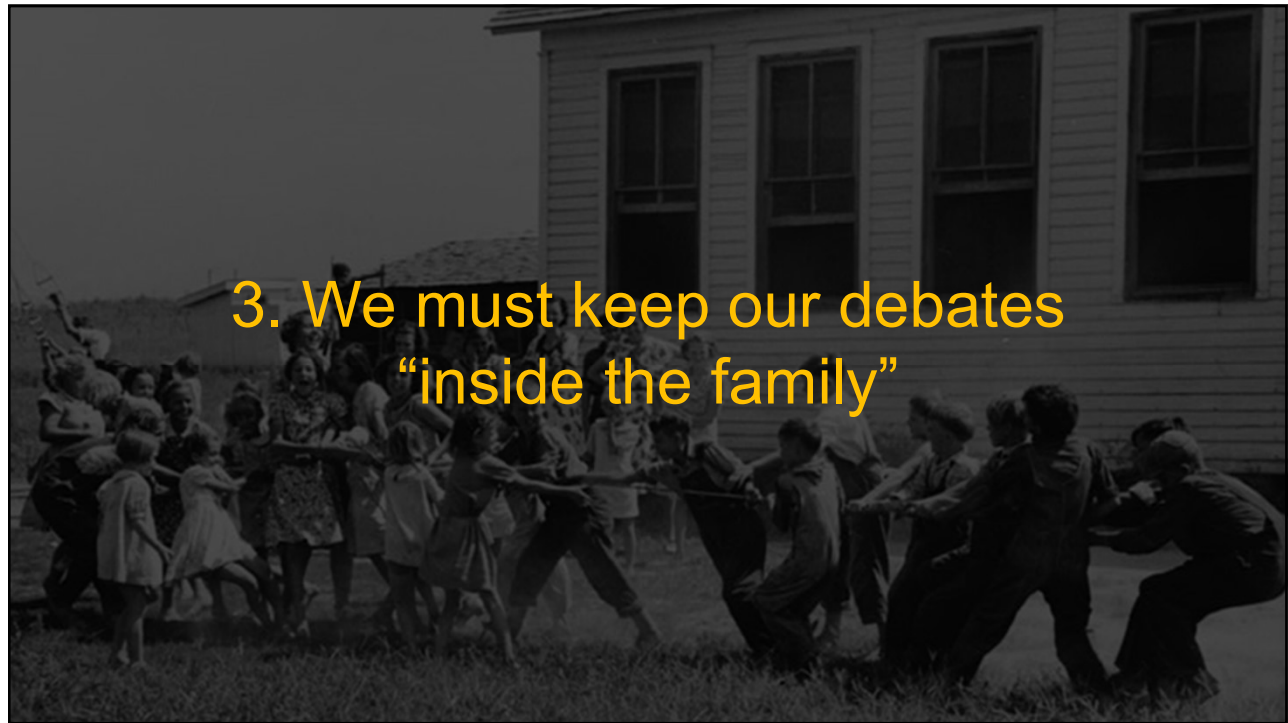
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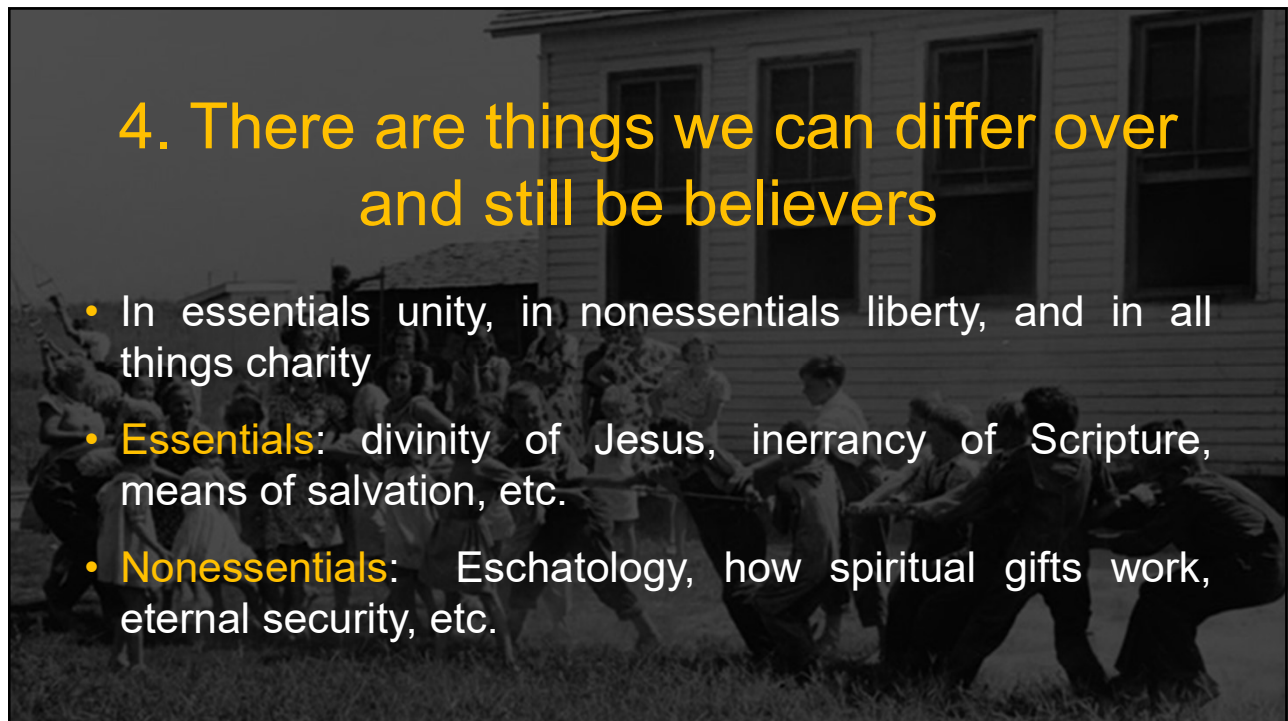
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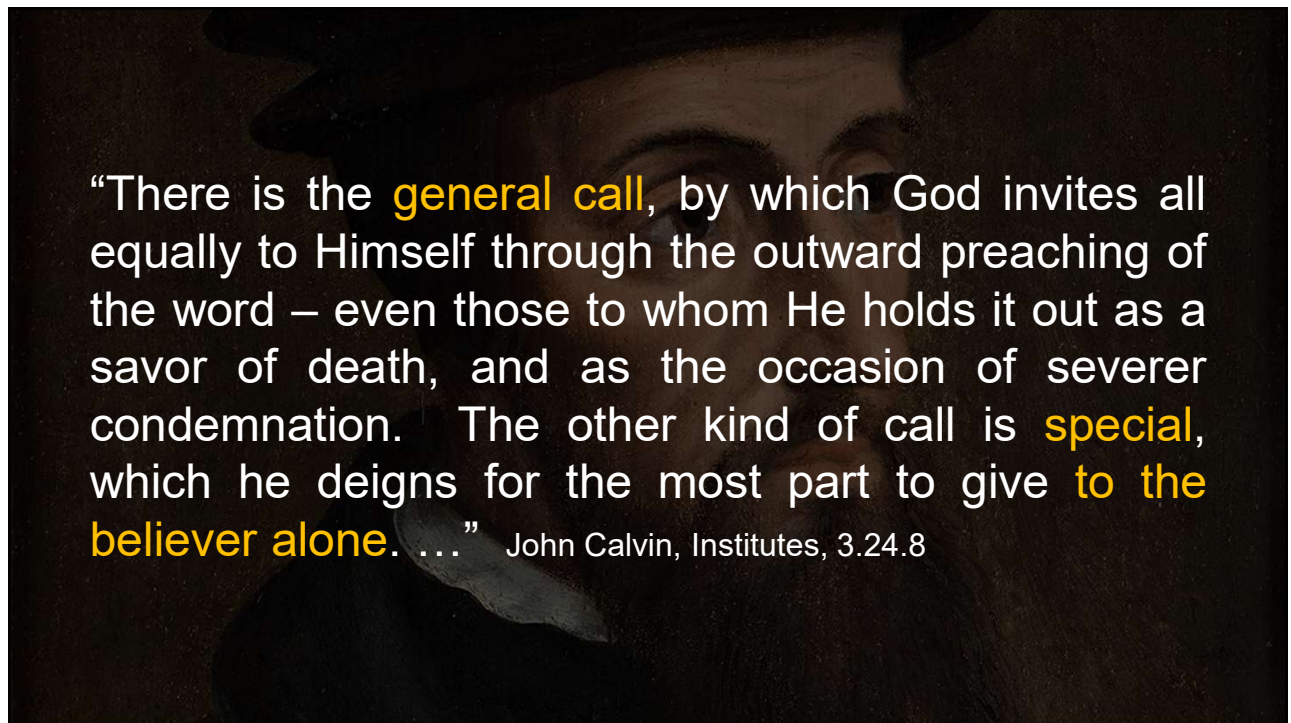
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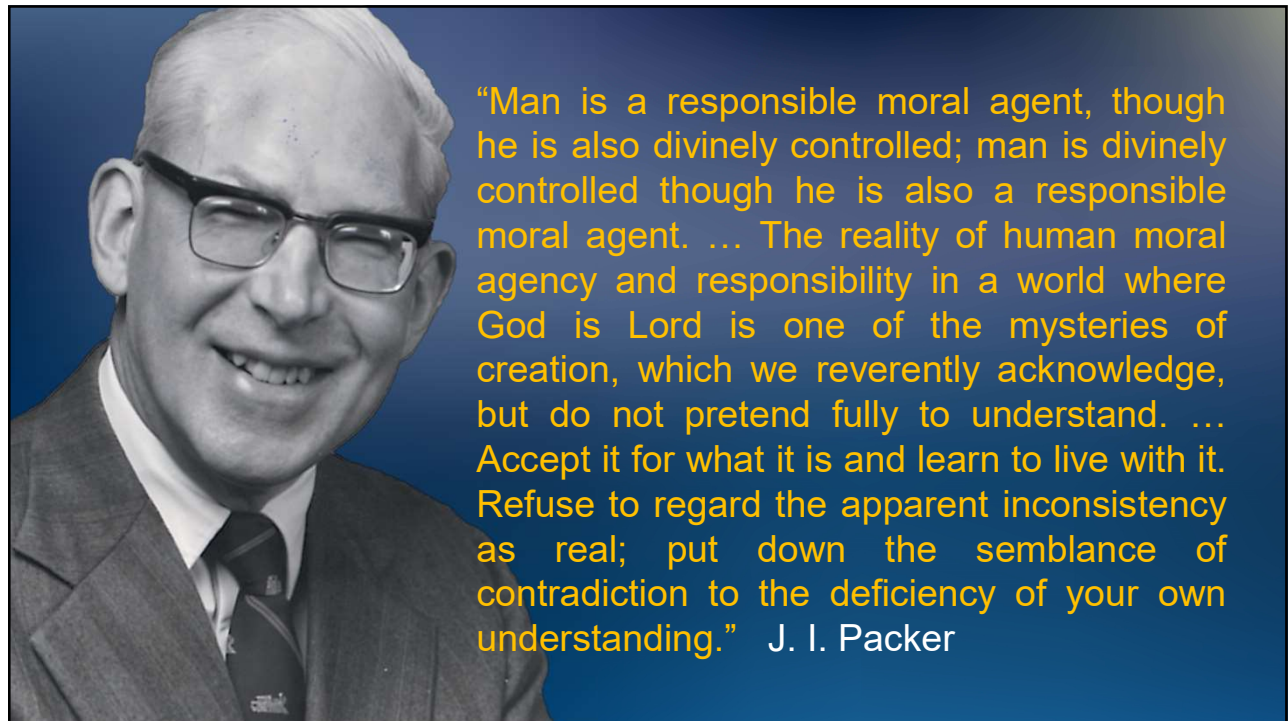
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8

Westminster Confession: “All those whom God hath predestined unto life, and those only, He is pleased, in His appointed and accepted time, effectually to call ... out of that state of sin and death,”

9



10

### Core Calvinism:

- Only the elect can actually accept the offer of salvation
- Not all are elect
- Not all persons can actually accept the offer of salvation and be saved

11

### Opposite of Calvinism:

- God makes a bona fide offer of salvation to all persons
- A bona fide offer is one that can actually be accepted by the person to whom it is offered
- All persons can actually accept the offer of salvation and be saved

12

## Calvinist Conundrum:

- God truly loves all persons
- Truly to love someone is to desire their well-being and to promote their true flourishing as much as you can
- The well-being and true flourishing of all persons is to be found in a right relationship with God, a saving relationship in which we love and obey him
- God could determine all persons freely to accept a right relationship with Himself and be saved
- Therefore, all will be saved

13

**Acts 10:34-35** Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality. <sup>35</sup> But in every nation whoever fears Him and works righteousness is accepted by Him.

14

**Jn 3:16** For God so loved the world that He gave His only begotten Son, that **whoever** believes in Him should not perish but have everlasting life. <sup>17</sup> For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

**Rev 22:17** And the Spirit and the bride say, "Come!" And let him **who hears** say, "Come!" And let him **who thirsts** come. **Whoever desires**, let him take the water of life freely.

15

**Acts 10:34-35** Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality. <sup>35</sup> But in every nation **whoever** fears Him and works righteousness is accepted by Him.

16

1 Tim 2:3-4 For this is good and acceptable in the sight of God our Savior, <sup>4</sup> who desires **all** men to be saved and to come to the knowledge of the truth.

1 Tim 2:5-6 For there is one God and one Mediator between God and men, the Man Christ Jesus, <sup>6</sup> who gave Himself a ransom for **all**, to be testified in due time,

1 Tim 4:10 For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of **all** men, especially of those who believe.

17

Titus 2:11 For the grace of God that brings salvation has appeared to **all** men,

Heb 2:9 ... that He, by the grace of God, might taste death for **everyone**.

2 Pet 3:9 The Lord ... is longsuffering toward us, not willing that any should perish but that **all** should come to repentance.

1 Jn 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for the **whole** world.

18

All of Scripture must be understood in  
compliance with these passages

19

In the fullest sense, the larger context of every passage of Scripture is the entire Bible. Since God is true, His Word is truth. There can be no contradiction between truth, and the interpretation of a single passage of Scripture must be in harmony with the whole.

20

## 5. All means all and that's all that all means

**Rom 3:23** for all have sinned and fall short of the glory of God,


**1 Jn 1:9** If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

21

“When we say that God is sovereign in the exercise of His love, we mean that He loves whom He chooses. He does not love everybody.”

Arthur Pink, Calvinist Theologian


22



“If God had elected to save everyone without exception, all would certainly be saved. But God never had the slightest intention of saving everyone. That is what the doctrine of election means in the first place: God chooses some, but not all.

R. K. McGregor Wright

23



That God may have reasons of His own for choosing me for salvation and not my father (who, as far as I know, died an atheist) may well be so, but it is certain that I did not supply Him with those reasons.”

R. K. McGregor Wright

24

“But I am not ignorant that God may not have chosen my sons for His sons. And, though I think I would give my life for their salvation, if they should be lost to me, I would not rail against the Almighty. He is God. I am but a man. The potter has absolute rights over the clay. Mine is to bow before His unimpeachable character and believe the Judge of all the earth has ever and always will do right.” John Piper

25

6. Calvinists believe the elect are convinced to believe by divine “compatible determinism”

26

**compatible determinism:** God causes the minds/wills of the elect to become compatible to His determined will – thus, making His grace irresistible

27

A free action is one that is not determined by prior causes or conditions. As he makes the choice, the agent has the power to choose A and the power to choose not-A, and it is up to him how he will choose.

28

“Calvinists as determinists must  
either reject freedom altogether  
or accept compatiblism.”

John Feinberg, Trinity Divinity School

29

7. What God “could” do vs. what God  
“would” do

30

“If we suppose some form of compatibilism, then God could have created men and women who freely (in a sense compatible with determinism) did only what was morally right.”

Paul Helm, Calvinist Philosopher



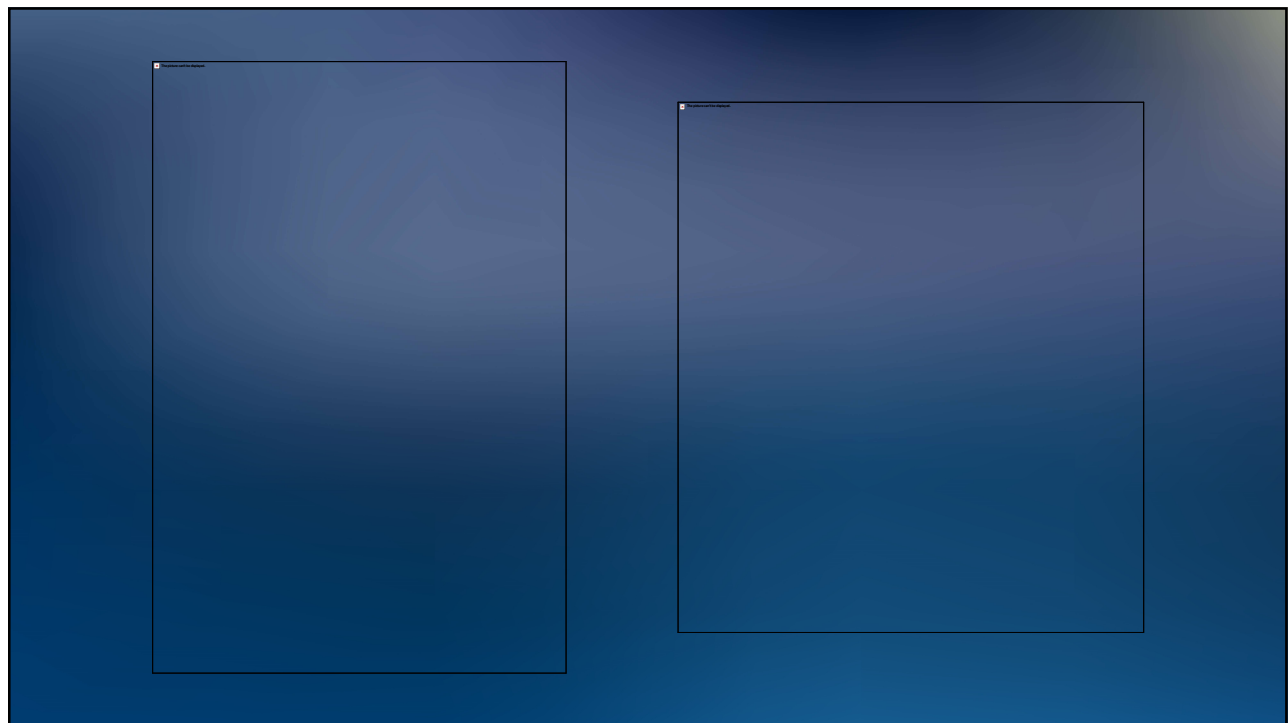
31

- One model for understanding the concepts of foreordination, predestination, and election may be called the “particularistic” or “individual” view. In this model, one predetermines or foreordains that he will bestow certain blessings upon some, and certain curses upon others, regardless of what they do, determined solely upon arbitrarily ordained factors (of which the individuals know nothing).


32

A second model for foreordination, predestination, and election would be the “general” or the “criteria” view. Under this model one predetermines what characteristics are expected and the choice is made based upon who satisfies those expectations.

33



34



“If we think of the issue only in terms of power, the question is naturally framed in terms of what God could do; but if we think of it in terms of God’s character, the focus shifts to what God would do. It is clear to us that if God determined all things, including our choices, He would not determine the sort of evil atrocities that we have witnessed in history. Indeed, if God determined everything, none would be lost.”

35

Dennis Kinlaw, Wesleyan Old Testament Scholar

36

“That God is Lord over His creation is clear. ... Before God was King, He was Father, and His fatherhood is more ultimate than His kingship. Kingship speaks of His relationship to His creation. He reigns and will reign over it all. But fatherhood speaks of a relationship within the very nature of God that was there before He spoke anything into existence. In the bosom of eternity, before there was time or space or humanity, the Second Person of the triune Godhead called the First Person of the Trinity not Lord, but Father.”

37

## Conclusion

- The general teaching of God's Word is that God wants all men to be saved, that Christ died as a ransom for all, that the invitation and call is extended to all, and that whosoever wills may drink of the water of life freely.
- Therefore, the verses under consideration must be understood and interpreted harmoniously with the general teaching of the Bible.
- The proper model for understanding Scripture is that God predetermined, preplanned, and foreordained that all individuals who are willing to correspond to certain expectations of holy and unblemished lives of faith and obedience would be those whom He would elect, justify, and ultimately, glorify.

38

**Rom 8:29** For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

**It would appear to me that Scripture teaches that God "foreknew" all men.**